

Why “Mormonism”?

By

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Of the First Council of Seventy in the Church of Jesus
Christ of Latter-day Saints



Number Two



“Mormonism” is here to proclaim through a new dispensation of the Gospel, a true knowledge of God, and Jesus Christ whom he hath sent.

“And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent.” From the Prayer of the Christ to the Father, in Gethsemane. (St. John 17:3.)

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Number One of this series answered the question Why "Mormonism," by showing that "Mormonism," so called, came into existence because it is necessary that some such work as it claims to be, should bring in and establish the Dispensation of the Fulness of Times, in which will be gathered together all things in Christ, even in him: a dispensation that is promised by God in holy scripture; and that the world's departure from the Christian institutions, the Gospel of Jesus Christ and the Church of Christ, made necessary. Even a re-opening of the heavens, and a restitution of those things which the world had lost through that departure, or "falling away," from said divine order of things; which new dispensation "Mormonism" is.

The Theme Proposed

This tract, Number Two, undertakes to answer the question Why "Mormonism," by setting forth the fact that "Mormonism," or rather the New Dispensation of the Gospel of Jesus Christ, restores to the world the true knowledge of God. If this be true, it is the most important event of the age, the highest service that could be rendered to the whole race of man; for upon it rests the very eternal life of man; the Master himself said: "And this is life eternal, that they (the disciples) might know Thee, the only true God, and Jesus Christ whom thou hast sent." (St. John, 17:3).

Is it true that the world has lost the true knowledge of God?

Is it true that "Mormonism" restores the true knowledge of God?

These are questions that are now to be discussed.

God's Call to the World

In this discussion I turn to the starting point at which I began the consideration of the first answer to the question Why "Mormonism"—(see Number One) viz. the 14th Chapter of St. John's Revelation, 6th and 7th verses.

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come, and worship him that made heaven, and earth, and the sea, and the fountains of waters."

"And worship him that made heaven and earth and the sea and the fountains of waters." This is the part of the passage which most concerns us now. Why this call, in "the hour of God's judgment" to the people of the whole earth—"to every nation, and kindred, and tongue and people"—Why this calling to the world to the worship of the true God, unless there had been a universal departure from the worship of God who had made heaven and earth? Is it not plainly evident from this scripture that, "in the hour of God's judgment," the world will not be worshipping "him who made heaven and earth," and hence the call of God's messenger to the world to return to the worship of God?

Let us try that issue by considering the revelation which God has given of himself—from which revelation alone we may know him, for man by searching may not find out God, he may not "find out the Almighty unto perfection" (Job 11:7); but man may learn what God has revealed concerning himself. This he finds in the scriptures; and it will be sufficient for our present purpose if we confine our inquiry to the New Testament Scriptures:

The Christian Doctrine of God

The existence of God both Jesus and the Apostles accepted as a fact. In all the teachings of Jesus, he nowhere

seeks to prove God's existence. He assumes that, and proceeds from that basis with his doctrine. He declares the fact that God is his Father and frequently calls himself the Son of God, (John 10; Matt. 27; Mark 14:16-62). After his resurrection and departure into heaven, the Apostles taught that he, the Son of God, was with God the Father in the beginning; that he, as well as the Father, is God; that under the direction of the Father he is the Creator of worlds; that without him was not anything made that was made. (For all which see St. John 1:1-4, 14; Heb. 1:1-3). That in him dwelt all the fulness of the Godhead bodily (Col. 1:15-19; 2:9) and that he was the express image of the Father's person (Heb. 1:2-3). Jesus himself taught that he and the Father are one (St. John 10:30; 17:11-12); that whosoever had seen him had seen the Father also (St. John 14:9); that it was part of his mission to reveal God, the Father, through his own personality; for as is the Son, so too is the Father, (St. John 14:1-9, 18). Hence Jesus is God manifested in the flesh—a revelation of God to the world, (1 Tim. 3:16). That is, a revelation, not only of the being of God, but of the kind of being God is.

Jesus also taught (and in doing so showed in what the "oneness" of himself and his Father consists) that the disciples might be one with him, and also one with each other, as he and the Father are one, (St. John 14:10, 11, 19, 20; also St. John 17). Not one in person—not all emerged into one individual, and all distinctions of personality lost; but one in mind, in knowledge, in love, in will—one by reason of the indwelling in all of the one spirit, even as the mind and will of God the Father was also in Jesus Christ, (Eph. 3:14-19).

The Holy Ghost, too, was upheld by the Christian religion to be God (Acts 5:1-14, i. e. To lie to the Holy Ghost was to lie to God). Jesus ascribed to him a distinct personality, as proceeding from the Father; as sent forth in the name of the Son, as feeling love; as experiencing grief, as forbidding; as abiding; as teaching; as bearing witness; as appointing to work, and as interceding for men. All of which clearly establishes for him personality.

The distinct personality of these three individual Deities (united however into one Godhead), was made apparent at the baptism of Jesus, for as he, God the Son, came up out of the water from his baptism at the hands of John, a manifestation of the presence of the Holy Ghost was given in the sign of the dove which rested upon Jesus, while out of the glory of heaven the voice of God the Father was heard saying, "This," referring to Jesus, "is my beloved Son, in whom I am

well pleased." The distinctness of the personality of each member of the Godhead is also shown by the commandment to baptize those who believe the Gospel equally in the name of each person in the Holy Trinity. That is, in the name of the Father, and of the Son, and of the Holy Ghost, Matt. 28:19-20. And again, also in the Apostolic benediction, viz., "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all," (II Cor. 13:14).

These three personages constitute the Christian Godhead, the Holy Trinity. In early Christian theology they were regarded as the Supreme Governing and Creating Power in heaven and in earth. Of this Trinity the Father was worshipped in the name of the Son, while the Holy Ghost bore record of both the Father and the Son. And though the Holy Trinity was made up of three distinct persons, yet did they constitute but one Godhead, or Supreme Governing Power.

This outline of the doctrine of God derived from the New Testament represents God as anthropomorphic; that is, like man in form; or, rather it re-affirms the old doctrine found in the book of Genesis, viz., that man is created in the image of God, and after his likeness, (Gen. 1:26, 27).

Jesus God Manifested in the Flesh

Jesus Christ was the complete revelation and manifestation of God:

"Without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the gentiles, believed on in the world, received up into Glory." (1 Tim. 3:16.)

All this is plain allusion to the Christ. He was "God manifested in the flesh." He was the "Word" of St. John's Gospel preface:

"In the beginning was the Word, and the Word was with God and the Word was God. The same was in the beginning with God. All thing were made by him; and without him was not anything made that was made. In him was life, and the life was the light of men . . . That was the true light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not . . . And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." (St. John 1:1-4, 9, 10, 14.)

Then again:

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the world; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high." (Heb. 1:13.)

All this plainly holds that Jesus Christ was and is the revelation of God to the world. That as the Son is so also is the Father. So completely is that true that those who have seen the Son have also seen the Father. This Jesus said, not once only, but repeatedly. "If ye had known me, ye should have known my Father also; and from henceforth ye know Him and have seen Him." (St. John 14:7 c. f. St. John 8:10); and to one who said "show us the Father and it sufficeth us," he replied: "He that hath seen me hath seen the Father." (St. John 14:9).

But at what stage in his career was he God manifested in the flesh? Not surely in his infancy; not in the glimpse we get of him in his boyhood (St. Luke 2:42-50); not when he was before the sanhedrin, mocked and derided of the Jews; nor when haled before the courts of Herod and Pilate; nor when hung upon the cross between two thieves, meanwhile suffering the jeers of the rabble. No, not under these circumstances, but rather after his resurrection from the dead, when he stood upon one of the hills in Galilee—the place where he had appointed a meeting with his apostles, and where he stood before them in all the glory of a literally resurrected personage, a spirit indissolubly united to a glorious body of flesh and bones, (St. Luke 24:36-43); and said:

"All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you." (Matt. 28:18-20.)

Then was he God manifested in the flesh, and remains so to this day.

The Creedal and Modern Views of God

This, then, is God revealed to the world, Jesus Christ raised from the dead, a Spirit and body eternally united—God revealed. But what is the attitude of men and their creeds to-

ward God thus revealed? Do they believe in and accept that revelation of God? No, far from it. That they say is too materialistic a view of God for the refinements of their faith, a too limited and too restricted view of God. Yet undoubtedly, it is the scripture view, the New Testament view, of God. But men reject that view; they still turn their faces from him and despise him, saying "God is a spirit," which gratuitously they affirm is incorporeal, "without body," meaning by that immaterial. Hence the Catholic Church teaches, that—

"There is but one God, the Creator of heaven and earth, and the supreme incorporeal, uncreated being who exists of himself, and is infinite in all his attributes."

This from "Catholic Belief" (Bruno p. 1). The work is endorsed by his eminence, Cardinal Manning.

And the Church of England holds, and all orthodox churches hold with her, that—

"There is but one living and true God, everlasting, without body [i.e. immaterial], parts, or passions, of infinite power and wisdom, and goodness," etc. (Book of Common Prayer. Articles of Religion, 1.)

To this idea of an unembodied, immaterial, incorporeal being "called God," in the orthodox creeds, the philosophers and poets quite agree. The best expressed modern view of God I have yet found follows:

"The creator is for modern man a sleepless, active energy and will which yesterday, today and forever, actuates all things, as the human spirit actuates its own body; so small and yet so inconceivably complex. Twentieth century people recognize God chiefly in the wonderful energies of sound, light, and electricity; in the vital processes of plants and animals, in human lives and aspiration, and in the evolution of human societies." (Aigar, 1914—"The Trial of Jesus.")

And to this the views of poets conform. The following from the Russian poet, Derzhaven (A. D. 1743-1810) I am sure would be quite generally approved.

"O Thou Eternal One whose presence bright
 All space doth occupy, all motion guide!
 Unchanged through time's all devastating flight
 Thou only God—there is no God beside!
 Being above all things! Mighty One.
 Whom none can comprehend and none explore,
 Who fill'st existence with thyself alone—
 Embracing all, supporting, ruling o'er,
 Being whom we call God, and know no more."

We are still at the feet, then, of the unknown God, if

these views of bodiless, passionless, incorporeal beings are to be held before the visions of men as God. In the presence of them what becomes of the splendid manifested Deity in the form and bodily existence of Jesus Christ, the gloriously resurrected immortal One, who is "the express image" of the Father's person, and the very "brightness of his glory?" The Word that was with God, and was God; the Word that was made flesh (Jesus Christ), and dwelt among men? (St. John 1:1-14). What of him as the revelation of God?

There can be but one answer to the question: Men in this hour, or period of God's judgment, have lost true conception of God the Father, and of God the Son, and God the Holy Ghost, as personalities, in the sense of their being distinct and separate personalities, but united into One—in spiritual, moral, and intellectual attributes; one in spirit, in mind, in goodness, in holiness, and purpose, and will.

Of the Everywhereness of God

Yet there is a mode of existence for God in which the idea above expressed by orthodox Christian creed, and philosophy, and poetry, obtains; ideas of everywhereness, called Omnipresence; and all powerfulness, called Omnipotence; and all knowingness, called Omniscience; born perhaps of a natural longing for the nearness of the Almighty, for his immediate presence, for his now, and instant, all knowing of human ills and woes, with present power of helpfulness in time of human need. There is that in scripture, too, which gives warrant for such a conception of God. Paul has it in his discourse on Mars Hill at Athens, when he upbraided the Greeks for their over-much superstition in the worship of the "Unknown God," whom he displaced by preaching the divinity of Jesus Christ, and also the nearness and everywhereness of God. Listen to him:

"God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshiped with men's hands as though he needed anything, seeing he giveth to all life, and breath, and all things; and hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation, that they should seek the Lord, if haply they might feel after him, and find him though he be not far from every one of us; for in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring." (Acts 17:24-28).

From this, God is all about us by his presence, in him we

live and move and have our being. He is the power "in and through all things," creating and sustaining power of the universe—"the sleepless, active energy and will, which yesterday, today and forever actuates all things"—the "Eternal God" of the scripture, who is the "refuge" of men, the "everlasting arms" underneath, "upholding all things." (Deut. 33:27).

David in the Psalms has a passage in harmony with the conception of God that is equally splendid:

"Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me. If I say, Surely the darkness shall cover me, even the night shall be light about me. Yea, the darkness hideth not from thee, but the night shineth as the day; the darkness and the light are both alike to thee." (Psalms 39:7-12).

Here is warrant, then, for the everywhere-ness of God, and for everywhere-ness with power—God immanent in the creation. But it is held that this conception of God is inconsistent with the idea of God as a person, in the sense of being an individual, as was the resurrected and immortal Christ,—and the Father, who is as the Christ—for one is the express image of the other, (Heb. 1:1-3). Personality, it is held, such as was the risen and glorified Christ, would so limit God to time, and space, and in all possible power that it is unthinkable that he should also be God "as sleepless, active energy and will, which yesterday, today and forever actuates all things," and gets himself expressed "in the wonderful energies of sound, light, and electricity; in the vital processes of plants and animals, in human lives and aspirations, and in the evolution of human societies."

"Inconsistency of Personality and Immanence"

And indeed there does seem to be something inconsistent between these two conceptions of God: something contradictory and irreconcilable between the two views. And yet scripture, containing the revelations of God about himself requires both conceptions. How may they be reconciled? What a gracious word that will be that shall bring these two apparently conflicting conceptions together into a sweet harmony; and in such manner as will appeal to the understanding; for it is the understanding which must be satisfied before real progress can be made in acquiring knowledge of God.

It stands to reason that God cannot love gasses, or merely

mechanical forces, however he may control them to his purpose; nor can man love abstractions, or merely impersonal force or power. Something of community of spirit, of likeness to each other and yet something that shall be complement each of the other, is undoubtedly essential both to God and to man. Man is necessary to God as an object that he can love, and love supremely; something also that can in return love God, and love him supremely. God is necessary to man as in some way the conceived source and the upholding, and the directing power of things; in whose love and interest man may feel secure—God, man's refuge.

This becomes possible only on the basis of personal relationship, which in turn can arise only from mutual personal qualities or attributes. Hence God created man in his own image—in the image of God created he him, (Gen. 1:26-27). Then, to meet the needs of man in God, as an object of faith and trust and love, God revealed himself in the person and character and attributes of Jesus Christ—God manifested in the flesh, and made eternal in the resurrected immortal Christ.

But there seems to be, to repeat the thought above, a certain inadequacy of God thus conceived as a personality, and the felt need of a universally diffused power, a sleepless energy, whose presence and power are everywhere and constant. Between this everywhere present, upholding power, and personality, as represented in the immortal Christ, there is at least an apparent contradiction that needs harmonizing—a word of reconciliation. But who shall speak such a word? Human wisdom has not spoken it. It is beyond human wisdom, doubtless. God must speak that word, if men are to be enlightened. And God has spoken that word. The Church of Jesus Christ of Latter-day Saints is the herald of it. God revealed it to the Prophet of that New Dispensation which brought forth that Church. Hear it, O ye inhabitants of the earth, for God has spoken it, and it is important that you listen to that word, and that you believe it; and if you seek to know, God will witness the truth of it unto you.

The Word of Reconciliation

And now God's word of reconciliation. And first as to an emphasis put upon the fact of God's everywhere-ness as being "in and through all things," and the power by which things are created and by which they persist. The Prophet, speaking of the glory of the Church of the Firstborn, even of God the holiest of all through Jesus Christ his son,—said:

"He that ascended up on high, as also he descended below all things, in that he comprehended all things, that he might be in all and through all things, the light of truth, which truth shineth. This is the light of Christ. As also he is in the sun and the light of the sun, and the power thereof by which it was made. As also he is in the moon and is the light of the moon, and the power thereof by which it was made. As also the light of the stars, and the power thereof by which they were made. . . . And the light which shineth, which giveth you light, is through him who enlighteneth your eyes, which is the same light that quickeneth your understandings." (Doctrine and Covenants, Section 88:6-11.)

Here is described creative power, and presence of that power "in and through all things;" and the identity of that creative power with the light of truth," "which light shineth," that is, it makes truth apparent—reveals it—but now for the source of this everywhere creative, and sustaining power and light—"this light of truth"—

"Which light proceedeth forth from the presence of God to fill the immensity of space. The light which is in all things, which giveth life to all things: which is the law by which all things are governed: even the power of God who sitteth upon his throne, who is in the bosom of eternity, who is in the midst of all things." (Doctrine and Covenants, Section 88:12-13.)

There it is: God revealed. God as a personality—and proceeding from His divine person and presence, the "Light of Truth," called also, and beautifully, "The Light of Christ," the vital force of the universe also, "Which giveth life to all things." The power also by which all things are "sustained and governed—Even the power of God, who sitteth upon his throne, who is in the bosom of eternity, who is in the midst of all things." From whose presence this creative, and sustaining, and intelligence inspiring power, and light "proceedeth forth to fill the immensity of space."

And thus without at all destroying the conception of the personality of God, in the sense of his being an individual, as was and is the immortal Christ, and as undoubtedly the Father revealed in the Christ is—we have God set forth as "the sleepless, active energy and will, which yesterday, today and forever actuates all things." The power which "woolshod," moves through the worlds, "weighing the stars, weighing the deeds of men." The "Eternal One, whose presence bright all space doth occupy, all motion guide." That "Being" whom now we may know as "the light of Christ"—proceeding forth from the presence of God to fill the immensity of space"—God everywhere present and everywhere present with power—God immanent. Also God who was "Manifested in the flesh, justified in the

spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into the Glory." (1 Tim. 3:16). No longer the "unknown God," but God revealed.

God, through this revelation of God, here stands revealed, and in a manner consonant with all scripture, and in a manner that does no violence to the understanding. Not removing God afar off, but bringing him infinitely close. So close that he is the "friend that sticketh closer than a brother," (Proverbs 18:24); closer than the sunlight on a cloudless day in the midst of which men walk, and move and have their being.

Where is there a revelation of God like unto this? I challenge its production. Come, ye sons of men, who mock at "Mormonism," who affect to despise Joseph Smith, the Prophet of the New Dispensation, and "pelt his memory with unsavory epithets," produce your cause, say which of all the world's philosophers or theologians has given a conception of God equal to this? For beauty, for power, for reasonableness, for truth? You cannot find it among the utterances of men. And best of all it reconciles the otherwise seeming contradictions of other scriptures, and sets one's mind at ease concerning God, not only as to his being, but as to the kind of being he is. It puts one in the way of knowing God, whom to know leads to eternal life.

The New Dispensation of the everlasting Gospel, spoken of in Number One of this series, began with the revelation of God: of God the Father and God the Son. I condense the account of it from Joseph Smith's own narrative:

Joseph Smith's Vision of God

"In the second year after our removal from Palmyra to Manchester (Township, N. Y.), there was unusual excitement on the subject of religion. Great multitudes united themselves to the different religious parties, which created no small stir and divisions among the people, some crying, 'Lo here!' and others, 'Lo, there!' In the midst of this war of words I often said to myself, 'What is to be done? Who of all these parties is right?'

"I was one day reading the Epistle of James, first chapter, 5th verse:

" 'If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him.' Never did a passage of scripture come with more power to the heart of man than did this to mine. I at length came to the determination to ask of God. I retired

to the woods to make an attempt. I had scarcely done so when I was seized upon by some power which entirely overcame me. Just at this moment I saw a pillar of light which descended until it fell upon me. When the light rested upon me I saw two personages whose brightness and glory defy all description. One of them, pointing to the other, said:

" 'JOSEPH, THIS IS MY BELOVED SON, HEAR HIM.' "

"I asked the personages which of all the sects was right—and which I should join. I was answered that I must join none of them, for they were all wrong. The personage who addressed me said:

" 'They teach for doctrine the commandments of men, having a form of godliness, but they deny the power thereof.' "

"Many other things did he say unto me.

"My telling the story excited a great deal of prejudice against me and was the cause of much persecution. It was, nevertheless, a fact that I had actually seen a light and in the midst of that light I saw two personages and they did in reality speak to me, and though I was hated for saying that I had seen a vision, it was true. I knew it, and I knew that God knew it, and I could not deny it."

He also tells us in another statement that among "many other things" said unto him, was the assurance that "the fulness of the Gospel should at some future time be made known" unto him. This promise was realized in his subsequent experiences.

From this beginning came revelation upon revelation, and the visitation of heavenly messengers. One of these messengers revealed the existence of the Book of Mormon—the American volume of scripture—making known the origin of the American Indians and the hand-dealings of God with their forefathers. The visit of the risen Christ to them after the close of his post-resurrection ministry in Judea; and also it gives an account of the establishment of the Gospel and of the Church of Christ in the western world, America.

This was followed by the visitations of heavenly messengers who restored the Priesthood of God to Joseph Smith and others, by which divine agency was again set up on earth, and men were authorized once more to speak and act in the name of God and for him. Thence arose also the Church of Jesus Christ of Latter-day Saints. A divine agency with a divine mission to proclaim the Gospel to every nation and kindred, tongue and people, saying with a loud voice, "Fear God and give glory to him, for the hour of his judgment is come," and calling men to

the worship of him who "made heaven and earth, and the sea, and the fountains of waters;" for men have departed from him in worship, and lost true conception of him; and hence this mission of the Church of Jesus Christ of Latter-day Saints to the world to proclaim the truth, and perfect the lives of those who receive it. This is the message which her missionaries bear to you, O, inhabitants of the earth, crying repent ye of sin, and seek forgiveness of sin; and seek union with God through the Holy Ghost. For the Kingdom of heaven is at hand, the judgments of God are in the earth, and the inhabitants thereof must learn righteousness.

This message is unto all who have not received it, and as many as will come, may come to participate in the joy and in the glory of it.

NUMBER THREE will answer the question Why "Mormonism" by affirming that it is here to teach the Purpose of God in the Earth-life of man; and how man might fulfill that Divine Purpose. Be sure to obtain and read it.



TRUTH GEMS

FROM THE TEACHINGS OF JOSEPH SMITH

The glory of God is intelligence.

It is impossible for a man to be saved in ignorance.

Whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection.

There is a law irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated, and when we obtain any blessing from God it is by obedience to that law upon which it is predicated.

This is the work and glory of God: to bring to pass the immortality and eternal life of man.

Adam fell that men might be, and men are that they might have joy.

The intelligence of spirits had no beginning, neither will it have an end. Jesus was in the beginning with the Father, man was also in the beginning with God. Intelligence, or the light of truth, was not created or made, neither indeed can be.

The spirit and the body is the soul of man, and the resurrection from the dead is the redemption of the soul.

It is the first principle of the Gospel to know for a certainty the character of God, and to know that man (as Moses) may converse with him as one man converses with another.

Also man should know the everywhere-ness of God through the projection of "the light of truth" from the presence of God, which is "the same light" that quickeneth the minds of men, "which light proceedeth forth from the presence of God to fill the immensity of space. The light which is in all things, which giveth life to all things, which is the law (i.e. the power) by which all things are governed, even the power of God who is in the bosom of eternity, who is in the midst of all things."

"The things of God are of deep import, and time, and experience, and careful and ponderous and solemn thoughts can only find them out. Thy mind, O man, if thou wilt lead a soul unto salvation, must stretch as high as the utmost heavens, and search into and contemplate the darkest abyss, and the broad expanse of eternity—Thou must commune with God."

